

# CHRISTIAN INTELLIGENCER

## AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIXED,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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RELIGIOUS MISCELLANY.

[From the Religious Inquirer.]

A SERIES OF QUESTIONS & ANSWERS,  
Relating to the prevalence, and the effects of  
the doctrine of Universalism.

Question. Is the doctrine of Universal  
Salvation thought to be increasing in the  
United States?

Answer. It is thought to be increasing  
very fast, and prevailing extensively.

Q. Who claims this to be a fact, and  
what are the evidences of it?

A. The advocates of the doctrine claim  
it, and rejoice greatly in the prospect ex-  
hibited by it, as, in their opinion, it is a  
most desirable circumstance, and most au-  
spicious to community, and to the world of  
mankind. The evidences of the preva-  
lence of the doctrine, are derived from the  
Ministers who teach it, from the various  
publications devoted to its defence and  
support; and also from an extensive cor-  
respondence between the Ministers, and  
other adherents to the doctrine, in all parts  
of the country.

Q. Do any of its opposers express the  
opinion, that the doctrine of Universal  
Salvation, is increasing, and prevailing to  
any considerable extent?

A. They do admit, and greatly lament,  
that the doctrine is spreading in all direc-  
tions, and that great numbers listen to it,  
and among them, many persons of intelli-  
gence, reading and reflection, and of the  
most unblemished reputation.

Q. But is not Universalism said to be a  
very licentious doctrine, tending to lead  
those who embrace it, into the sinful and  
unrestrained indulgence of evil propensi-  
ties, and vicious habits, and all manner of  
immorality?

A. This is very often said, and declared  
very positively, to be the effect of the doc-  
trine.

Q. Who make the declaration, and  
bring this charge against the doctrine of  
Universalism.

A. Their "name is legion, for they are  
many." But principally the orthodox  
clergy (so called) make the declaration,  
both from the pulpit, and in Tracts and in  
other writings, which they cause to be  
published and circulated in all parts, far  
and near, to admonish, and guard the peo-  
ple against the dangerous tendency, and  
the ruinous effects, of this most fatal here-  
sy—the salvation of the world, through the  
unfathomable love of God, and the unsearch-  
able riches of Christ!!!

Q. Is it not found by actual observation,  
that where Universalism most prevails,  
there infidelity, irreligion, and vice most  
abound, and there the christian, moral, and  
social duties and virtues are most neglect-  
ed?

A. It is often said, this would be the ef-  
fect of the prevalence of the doctrine of  
Universal Salvation; but we have not  
known, nor heard, that such effect has been  
actually produced, in places where the sen-  
timent has most prevailed.

Q. But are not most of the convicts in  
the different State-prisons, Universalists?  
and is not their corruption, and their de-  
gradation, legitimately traced to the influ-  
ence of this doctrine?

A. We have not heard that this has  
ever been stated as a fact, or that it has  
been proved to be a fact, even in a single in-  
stance.

Q. On the contrary, we have understood, that  
in the state prison at Auburn, in the State  
of New York, where there were several  
hundred convicts, an examination was had  
some time since, with reference to this  
particular subject, and that the result of  
the inquiry was, that not a single individ-  
ual of those victims of licentiousness, and  
vice, either then was, or ever had been a  
Universalist.

Q. Upon what evidence or authority  
is the opinion founded, which has  
been so current,—that the doctrine of Uni-  
versalism, is of licentious and immoral  
tendency?

A. Upon the evidence and authority of  
the assertions of the orthodox clergy!!!

Q. But does not Universalism lead to  
infidelity?

A. This opinion also has been propa-  
gated, and it rests upon the same founda-  
tion with the former opinion, concerning  
immoral tendency,—that is, Clerical asser-  
tion.

Q. It has been asserted, not only that  
Universalism leads to infidelity, but that its  
adherents are, in fact, Infidels, Deists, &c.  
How is this, and on what do Universalists  
dedicate the doctrine?

A. They found the doctrine of the final  
salvation and happiness of all men, on the  
character, attributes, and the eternal prom-  
ise of God, as revealed and declared in  
the holy scriptures, of the Old and New  
Testament, and especially in the gospel  
relation.

Q. But are there not some Deists, who  
are also believers in Universal Salvation?

A. There probably are some such, who,  
from the light of nature and reason, have  
been led to believe, that such will ulti-  
mately, be the result of the Divine gov-  
ernment.

Q. What led them to disbelieve, or to  
doubt the truth of the scriptures, and to  
embrace the deistical principle?

A. The representations which the scrip-

tures, as they have been commonly inter-  
preted, do give, of the character and con-  
duct of the Creator, in relation to men and  
Angels. A book containing such repre-  
sentations of the Deity, they rationally in-  
ferred, could not be a divine revelation.  
But in very many instances, persons of this  
description, when they have discovered,  
that the scriptures admit of a just, and con-  
sistent interpretation, in perfect harmony  
with the most exalted and rational concep-  
tions of the nature, and infinitely wise, and  
benevolent character of the Supreme Be-  
ing, they have gladly relinquished their  
scepticism, and embraced with ardor and  
gratitude, the glorious doctrine of life and  
immortality, as brought to light by the gos-  
pel.

Q. Are there any Infidels, or Deists, in  
orthodox congregations?

A. We have not heard them declare  
themselves to be such, and we are unwill-  
ing to judge, without proper evidence.

Q. Are there any Universalists in ortho-  
dox congregations.

A. There are numbers of them, who  
have avowed, some publicly, and others  
more privately, their full belief in the sal-  
vation of all men. Several Unitarian cler-  
gymen have acknowledged, that they be-  
lieved the one half of their communicants  
were, in principle Universalists, and they  
have also admitted, that those were among  
the most upright, and valuable members of  
their churches.

Q. Who are now the greatest, and most  
determined opposers, of the doctrine of  
Universal grace and salvation?

A. The orthodox Clergy, (so called) of  
different denominations, and especially  
those of the Calvinistic creed.

Q. Who, next to them, oppose the doc-  
trine most violently?

A. Those who are least acquainted  
with it,—who utterly refuse to hear, or to  
examine it.

Q. Why are the Clergy so opposed to  
the doctrine?

A. Some of them, doubtless from good  
and sincere motives, though from mistaken  
views of it, and of the gospel revelation.  
There may be some, who oppose the doc-  
trine from other motives.

Q. Do all the Clergy agree, in praying  
for the salvation of all men?

A. They do.

Q. Do they believe their prayers will be  
granted?

A. No, they believe they will not be  
granted, we believe they will.

### INFLUENCE OF UNIVERSALISM.

We invite the attention of the reader to  
the following article. It should be remem-  
bered, that the paper from which we have  
extracted it is not Universalist. Mr. Shir-  
ley we have never seen; but we have fre-  
quently heard of him, as one of the warm  
friends of our common cause in N. York.

To how much advantage does his conduct  
appear, when contrasted with that of Ar-  
thur Tappan, Esq. whose religion con-  
sists in importing Burgundy wine for the  
purposes of communion. He who wipes  
away the widow's tears, hushes her sigh,  
feeds her children, and kindles the smile  
of joy on her countenance, hath offered  
a more acceptable sacrifice to God, than  
he who bestows thousands to enrich a  
proud clergy, and render them more  
dangerous to the liberties of their coun-  
try.—Trumpet.

[From the New York Telescope.]

"A certain man went down from Jericho to Je-  
rusalem, and fell among thieves." "By their fruits  
ye shall know them."

In March, 1829, I was informed that a  
widow woman, having a large family de-  
pending on her industry for their support,  
would be lodged in jail unless bail could  
be procured for her attendance at court.  
I accordingly became her bail, and knew  
nothing after that period, except her ap-  
pearance at court, until Tuesday the 16th  
of June, 1830, when a writ was handed  
me by the Sheriff. I then went to one of  
the most respectable lawyers in the city,  
who advised me to deliver the woman up  
to the sheriff, and to procure bail for her  
liberty on the limits, stating she was one  
of the most respectable members of the  
Methodist Episcopal church, in Willett  
street, and that the demand against her  
was unjust in the extreme. I then stated,  
that I would call on her brethren of the  
Methodist society for bail. The lawyer  
replied, "You had better call on Frances  
Wright, or her followers, in them you will  
find more feelings of compassion than  
among professing christians. Fanny,  
Owen, & Co., by their wits are speculating  
and making money; the others by their  
creeds and disfigured faces." I have,  
however, contrary to the advice of said  
lawyer, called on the following gentlemen,  
members of said Church: Joseph John-  
son, who replied that he had business of  
his own to attend to; Robert Cowless, who  
replied that he was well acquainted with  
the widow, that she had been a member  
of their society many years, was a pious  
and virtuous woman, and that the demand  
was wholly unjust; but I had better lodge  
her in jail, and probably the society, in  
the course of four or five days, would  
render her assistance; Philo Canada, re-  
plied that he was well acquainted with the  
woman, but he could not do any thing for  
her; Stephen Wood, who answered that  
she had lived neighbor to him, that she  
was a good and virtuous woman, very in-

dustrious, and supporting a large fam-  
ily by washing and going out nursing,  
but that he would not be bail for any per-  
son; Mr. Hurley replied that he could  
not be bail, and thought that she was in  
very good hands now; Joseph Beddell  
advised me to go to Mr. — who had  
given her a great deal of assistance, had  
taken one of her children who was a crum-  
ple, and no doubt but what he would ren-  
der the needed assistance—he also said,  
that she was an innocent and virtuous wo-  
man, and that the demand was unjust;  
John Westfield declared, very abruptly,  
that he knew nothing about the woman,  
and would have nothing to do with her  
concerns; William Smith replied, that he  
knew all about the proceedings from the  
commencement, that she had been wrong-  
ed, that the whole demand was unjust  
against her, that she was an industrious  
virtuous good woman, and that the judg-  
ment obtained against her was by false tes-  
timony, that he was not willing to become  
bail for any one, but he would think of  
it!!!

JAMES SHIRLEY,

533 Grand-street.

"This benevolent man has long been denounced as  
an infidel, by the orthodox of this city."

REMARKS.—The above account may be  
relied upon as strictly true. Into what a  
lamentable and corrupt state, does it prove  
the Methodists to have fallen. It evi-  
dently shows (if Christ's sermon on the  
mount be true) that they have no lot or  
part in the matter; that they not only be-  
tray a total want of christianity, but even  
the humanity possessed by savages and  
Hottentots. All those men who were ap-  
plied to for relief, are the highest profes-  
sors in the society; they are indeed pil-  
lars of the church; they shout, they sing,  
they pray, they profess, run constantly to  
hear their priests; and, in short, do all  
but exhibit the least spark of religion. In  
applying in vain for relief to many of the  
greatest professors in the society, we  
plainly see the deplorable state the whole  
body are in. Mr. Shirley, a Universalist,  
I believe, proved the good Samaritan to  
this woman, who thus "fell among thieves  
and robbers;" he paid out of his own pocket  
about fourteen dollars, spent one or two  
days in relieving her distresses, when her  
brethren, those high shouting Methodists  
passed by like the Levites, "on the oppo-  
site side."

The religion of the Methodists, as well  
as all other sects, if we may judge by their  
conduct, is derived from the religion of Christ  
than that of the heathen; and yet they  
daily boast of their sanctification, holiness,  
purity of doctrines, &c. One of  
the above men, Westfield, or Westfield,  
spends a great part of his time in praying  
and exhorting. May it not be emphatic-  
ally said to the Methodists, and other  
sects, as it was said to the Jews by our  
Saviour, "Ye hypocrites, ye generation  
of vipers, how can ye escape the damna-  
tion of hell."—Ed. N. Y. Tel.

As a specimen of the sort of christian-  
ity which our missionaries are promoting  
among the heathen, we copy the follow-  
ing from the *Salina* (N. Y.) *Herald* of  
April 7th.

### SANDWICH ISLAND MISSION.

The following extract of a letter from  
Dr. Judd, one of our Missionaries at the  
Sandwich Islands Mission, shews the ded-  
ication of a new Presbyterian church at  
Oahu, one of those Islands. The meeting  
house thus dedicated was 196 feet long  
and 62 broad. It says:

"The building is now completed. It is  
furnished with a neat pulpit, made of a  
kind of wood which resembles mahogany,  
and is trimmed with rich tapestry and vel-  
vet cushions, principally at the expense of  
the young King and some of the high  
chiefs. Great preparations were made  
for the dedication, and some thousands of  
dollars were expended for clothes to wear  
on the occasion.

"On the 3d of July, last, this immense  
building was filled the first time, and to  
overflowing. The King and his sister sat  
in state before the pulpit, on a rich sofa  
fronting the people. Around them were  
their attendants and others, who were to  
aid in singing. Beyond the choir, sat the  
high chiefs and foreign residents. Still  
father on stood the King's soldiers in uni-  
form. On either side the space was crow-  
ded with people, some in chairs and on  
rude stools, but the most of them seated  
closely on mats. The mission family oc-  
cupied a corner on the right of the pulpit.  
Before the exercises commenced, the King  
arose and made a short address, in which  
he said that he had built the house for the  
service of the true God, and now it was to  
be dedicated to him. He also declared  
his determination to devote his kingdom  
to Jehovah; and called upon all men, chiefs,  
common people, and teachers, to listen to  
the word of God, which would hereafter  
be delivered to them in that house. The  
dedicatory service commenced by sing-  
ing a literal translation of the hundredth  
Psalm, in "Cantata Domino." After  
prayer, "Scotland" was sung in a well  
adapted hymn. The music, to say the least,  
would not have been equalled by many  
American congregations. Mr. Bingham  
preached with his usual eloquence, a pow-  
erful sermon, from Ps. cxxii. 7, 13, 14,  
15, 16. After the close of the dedicatory  
prayer, some copies of the first Psalm,

translated by Mr. B. into verses for the oc-  
casion, were distributed. The Princess  
then made an address; after which the  
psalm was sung. As soon as it was end-  
ed, the King said to the astonishment of  
all "Epuke rakou"—(Let us pray.) All  
was breathless silence, while the youth in  
humble attitude, uttered a prayer, simple,  
appropriate, and calculated deeply to affect  
the hearts of his subjects."

The editor of the *Salina Herald* in re-  
marking on this letter, says:

"Those who may have supposed this  
paper as bearing too hard on the principal  
clergy of the Presbyterian sect, are desir-  
ed to read the late princely dedication of  
one of their new churches in the Sandwich  
Islands. It is contained in a letter from  
one of their ministers there, and published  
with approbation and gladness in all their  
papers here.

"The ministers who are sent there as  
missionaries, are all first ordained here,  
and of course are branches of the Presby-  
terian churches in this country.

"The meeting house it seems was an  
immense building; the dedication was on  
the first Sunday in July last. 'The pul-  
pit lined with rich tapestry and velvet  
cushions'—and 'many thousands of dol-  
lars expended to buy clothes for the occa-  
sion.' The Indian 'King and his sister  
sitting in state before the pulpit'—'around  
them their attendants,—beyond them sat  
the high chiefs, and still farther on stood  
the King's soldiers in uniform.'"

"If this is not a union of Church and  
State, established there by our Presby-  
terian Church here, through their mission-  
aries, then we certainly know nothing of  
what a union of church and state is.

"And it may be safely asked whether  
in the whole records of history a union of  
church and state was ever, in any king-  
dom or country celebrated with more  
POMP or SPLENDOR.

"Our Presbyterian Minister Mr. Bingham  
presiding in the pulpit lined with ta-  
pestry, representing the church, the young  
King and the Princess his sister in state  
before him, representing the state or head  
of the temporal government of the king-  
dom—the chiefs, dignitaries of the land,  
in their regalia, and files of soldiers in  
uniform, to support them.

"A princely and military union this!  
And was a union of church and state ever,  
in any country, celebrated with more  
splendor than this?—as there any news  
hailed with more joy and gladness, than  
was this by our christian party in politics  
here. This is your church militant among  
the heathen, is it?"

"One further question. Is this 'the  
bread of life,' in pulpits of silken tapestry,  
to send which to the heathen you have so  
long fleeced the widow and orphan of their  
mite, and robbed the wife of her dower  
and the child of his inheritance?"

"It is to be hoped the King has left off drinking,  
to which practice he has been very much addicted, though  
we do not think it very probable that it is the case.  
Being a King, considerable indulgence no doubt, will  
be allowed him, provided he favours the missionaries,  
and continues to build such splendid meeting houses  
for them as the one whose dedication is here described.

### FIVE POINTS.

1. God wills the salvation of all men.—  
"Who will have all men to be saved, and  
come unto the knowledge of the truth."—  
1 Tim. ii. 4.

2. God purposes the salvation of all men.  
"Having made known unto us the myste-  
ry of his will, according to his good plea-  
sure which he hath purposed in himself:  
That in the dispensation of the fullness of  
times he might gather in one all things in  
Christ, both which are in heaven, and  
which are on earth; even in him."—Eph.  
i. 9, 10.

3. God promises to save all men. "Ye  
are the children of the prophets, and of  
the covenant which God made with our  
fathers, saying unto Abraham, And in thy  
seed shall all the kindreds of the earth be  
blessed."—Acts iii. 25.

4. God makes oath that he will save all  
men. "I have sworn by myself, the word  
is gone out of my mouth in righteousness,  
and shall not return, That unto me every  
knee shall bow, every tongue shall swear."  
Isa. xlv. 23.

5. God sent his Son to save all men.  
"For God sent not his Son into the world  
to condemn the world; but that the world  
through him might be saved."—John iii.  
17.

Thus we see, what God wills, he purpo-  
ses; what he purposes, he promises; what  
he promises, he makes oath to; and what  
he makes oath to, he sends his Son to ac-  
complish. Reader, shall the WILL of God  
be done? See for an answer, Daniel iv.  
35, "He doeth according to his will in the  
army of heaven, and among the inhabi-  
tants of the earth: and none can stay his  
hand, or say unto him, what doest thou?"

Will God's purpose be executed? See  
Isa. xlv. 10, "My counsel shall stand, and  
I will do all my pleasure."

Will God fulfil his promises? See 2  
Cor. i. 20, "For all the promises of God  
in him are yea, and in him Amen, unto the  
glory of God by us."

Will God make good his oath? See  
Heb. vi. 17, 18, "Wherein God, willing  
more abundantly to show unto the heirs  
of promise the immutability of his counsel,  
confirmed it by an oath: That by two im-  
mutable things, in which it was impossi-  
ble

for God to lie, we might have a strong con-  
solation, who have fled for refuge to lay  
hold upon the hope set before us."

But one question more remains. Will  
Jesus accomplish the work he came to do?  
See Isa. liii. 11, "He shall see of the trav-  
ail of his soul, and shall be satisfied."—  
John xvii. 4. "I have finished the work  
thou gavest me to do." Phillip. ii. 9, 11.  
"Wherefore God also hath highly exalted  
him, and given him a name which is above  
every name: That at the name of Jesus  
every knee shall bow, of things in heaven,  
and things in earth, and that every tongue  
should confess that Jesus Christ is Lord  
to the glory of God the Father."

Reader, will you be a Universalist? or  
will you give up your Bible? Choose ye,  
this day.—Trumpet.

### REV. DR. PAYSON.

It is not perhaps generally known,  
how nearly the Calvinism of the late Dr.  
Payson came leading him into infidelity.  
Nor was it any thing unnatural that it  
should be so. We know nothing which  
can exert so strong an influence to make  
men sick of Christianity, and to cause  
him to doubt its divine origin, as the creed  
of our orthodox churches, embracing the  
dogmas of endless misery, atonement, and  
the Trinity. Let the Dr. speak for  
himself:—

"O, the temptations, which have har-  
assed me for the last three months! I have  
met with nothing like them in books. I  
dare not mention them to any mortal least  
they should trouble him as they have  
troubled me; but should I become an apo-  
state, and write against religion, it seems  
to me that I could bring forward objec-  
tions which would shake the faith of all  
the Christians in the world. What I  
marvel at is, that the arch deceiver has  
never been permitted to suggest them to  
some of his scribes, and have them pub-  
lished."

Again,—  
"My difficulties increase every year.—  
There is one trial which you cannot know  
experimentally. It is that of being obliged  
to preach to others, when one doubts of  
every thing; and can scarcely believe  
that there is a God. All the Atheistical,  
deistical and heretical objections, which I  
met with in books, are childish babbling,  
compared with those, which Satan suggests,  
and which he whispers into the mind with a  
force almost irresistible.—Yet I am often  
obliged to write sermons, and to preach,  
when these objections beat upon me like  
a whirlwind, and almost distract me."—  
Memoir p. 381.

The Dr. here unconsciously confesses the  
serious detriment which Christianity re-  
ceives from the corruption which it has  
suffered.—Trumpet.

SPIRIT OF CHRISTIANITY.—We know  
that every thing is affected that is touch-  
ed by the spirit of Christianity. It touch-  
es the heart of the poor man and he be-  
comes humble as a little child; it touch-  
es the heart of the sensualist, and it be-  
comes pure and heavenly; it touches the  
affections of the covetous, and he becomes  
liberal; it touches the heart of the re-  
vengeful, and it becomes forgiving and  
loving; it touches the idols of the heathen,  
and they fall to the ground like Dagon be-  
fore the ark of God; it touches the atmos-  
phere of idolatry, and the glare of super-  
stition is dissolved; it touches the ruthless  
despotism of the earth, and they wither at  
the glance; it touches the hearts of sav-  
ages, and they take their place among civ-  
ilized men; it sends forth its fruitifying  
influence on the barren wilderness, and it  
blossoms like the rose; it smiles upon the  
desert, and upon the rock, the wandering  
bushmen sing for joy, and shouts from the  
tops of their mountains.

### ANECDOTE OF MURRAY.

The famous Mr. Murray had a remark-  
able dislike for hypocrisy. He carried  
this honorable feeling so far, that he often  
exposed himself to the misrepresentation  
of enemies. When he was about to attend  
a meeting of Clergymen, Mrs. Murray  
once said to him, "Now my dear, do be  
careful to carry your dish straight."—  
"Madam," replied he, "I shall carry no  
dish at all."

For some time there was a friendly in-  
timacy between Mr. Murray and Dr.  
Byles; but they both handled sharp weap-  
ons with great adroitness, and the friend-  
ship did not last long. Dr. Byles main-  
tained that Mr. Murray had no right to the  
title of Reverend, never having been for-  
mally ordained. "What is the precise  
meaning of reverend?" inquired Mr. Mur-  
ray. "It signifies solemn, awful," answer-  
ed Dr. Byles. Shortly after, Mr. Mur-  
ray having occasion to write a note to the  
Doctor, began "Awful Sir,"—a witticism  
which Doctor Byles never fairly swallow-  
ed.

We are told, that when a native of  
Sumatra beheld a clock, and was made  
sensible of its uses, he said "the sun is a  
machine of similar construction."—But  
who winds it up?" inquired one of his com-  
panions. "Who but Allah?" (God) was  
the reply.

There is more poison administered  
through the ear than down the throat.



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, AUGUST 6.

## VALLEY OF THE MISSISSIPPI.

A Resolution was passed lately by the American Sunday School Union, at its annual meeting in New York, that within two years an orthodox Sunday School shall be established in every town throughout the vast valley of the Mississippi. We would believe if we could, that this resolution was dictated by a serious and practical concern for the moral and religious welfare of our brethren in the West; but sentiments in connection with this project have been avowed, which put it out of our power to believe that the real design embraces anything short of a sectarian and a political object. At that meeting arguments in favor of the Resolution were used like the following:—In the course of a few years the political destinies of the United States are to be swayed by the Western States. If we ever hope to control those destinies we must seize in advance upon the power which is to sway them. We must secure a permanent influence over the Western States; and this we must do by going to the fountain head; we must begin with the rising generation; we must drill and discipline the children and youth as soldiers in our "Christian party in politics." To do this Sunday Schools must be established in every part of that immense valley. The children must be brought under our tutelage and influence. We must give them an early and lasting inclination which shall serve our purposes. By these means we may hope to secure the political control of the nation. That this last is their grand and steady aim we have no doubt whatever, and all their movements have an ultimate bearing on this "consummation devoutly to be wished." Their project to establish Sunday Schools in the Western States, and the stories which they tell amongst us about the danger of the Catholics in the great valley, &c. &c. are all intended to get up an excitement in aid of their church and state designs. The public will be fully satisfied of this fact before long. Who, in his sober senses, believes that there is the least possible danger of the Pope of Rome's obtaining the civil government of Republican America? There are it is true many Catholics in this country—particularly in Louisiana and several other places in the southern and western States. But who are they? Are they persons converted from protestants to Catholics? No. They are foreigners. While they live, the probability is that the present number of Catholics in our country will remain nearly what it now is—but ten to one if their children are not protestants. The Catholics in this country are foreigners. Such men will never be likely to constitute a majority in our National and State legislatures. The truth is, the alarm about the Catholics is all mere moonshine—it is got up for effect. If our orthodox friends can call off the attention from themselves to the poor Catholics and fix the suspicion on them as the persons who are aiming at an union of church and state, they flatter themselves that they shall be enabled, unnoticed, to run their race with fewer obstacles in the way, and that before public suspicion is called back to themselves they will have made so sure of their object as to defy all further opposition.

It is curious—nay it is alarming, to see how well drilled, and how united the orthodox are in their plans. The intention to establish Sunday Schools shall be established in every town in the Western States, and immediately from Maine to Georgia the response is heard—they shall be so established. At every meeting of the orthodox in this quarter of late the burden of speech making is—"the valley of the Mississippi"—"let us secure the valley of the Mississippi." Immense sums have already been raised for the political regeneration of that valley. Could our voice be heard, as in some places it will be, in that valley, we would say to the freemen there, the religious aristocracy of the East have designs against your civil and religious liberties, and with double refined Yankee cunning are planning the means of your subjection to their yoke—Obsta principiis.

The Sunday School system is a deep and artful plan. It is the last hope of Calvinistic orthodoxy. Its managers are convinced that they can make but few converts comparatively of adults—of obtaining an ascendancy over the present generation they have despaired; and are now shrewdly calculating on securing the next generation. This is to be done through their sectarian Sunday Schools. May a propitious Heaven confound the machinations of these evil workers. If orthodox parents are disposed to send their children to these nurseries of calvinism, why let them do so;—but we hold it to be the solemn duty of every person not decidedly orthodox, to keep his children out of them. As they value the honor and usefulness of their offspring,—as they value the liberties of their country, let them treat with indignity every attempt to bring their children under that slavish influence.

## HOME MISSIONARY.

Some person, we suppose the editor, Rev. Abielson Peters, sent us a week or two since, the August No. of "The Home Missionary and American Pastor's Journal." We have felt but little inclination to read the pamphlet; but in casting, for courtesy's sake, an eye over its pages, we find it to contain accounts of the Missionary operations in India, Greece, Sandwich Islands, and the United States; an address of Rev. R. S. Storrs at the late anniversary of the H. M. Society; Extracts from Missionaries on various stations in the western States; and two original sketches of miraculous conversion that took place—somewhere at some time not known. The accounts from Greece, India, &c. do not appear very flattering. Those from the Sandwich Islands are more so,—seeing the Missionaries have succeeded in inducing the King of Hawaii to unite Church and State—an object which the orthodox accomplish in every place, where they can get the control. In Mr. Storrs' address, we notice strong demands for cash. In showing the duty of New England Christians to give cash for the conversion of the valley of the Mississippi, he says to the Missionary Society:

"But you have reason to expect—nay more, to demand, IN THE NAME OF THE LORD JESUS CHRIST a less reluctant and more ample CONTRIBUTION TO YOUR FUNDS from that favored section of our country. I say, you have reason to DEMAND IT."

The arrogance and impiety of these men have no limits. They would outdo the Catholics in making a sacrilegious use of the name and authority of Christ to draw cash from the pockets of the people to enrich their coffers.

The correspondence from Missionaries on stations give, on the whole, discouraging accounts, though it is evident that strong efforts are made by them to make

it appear that they are doing enough to merit more cash—at least they say, that with additional funds they could do more.

The receipts into the Treasury of this Society from June 15 to July 15 (one month) amount to \$2196.79—at the rate of 26289.48 per year.

The four last pages are called the "American Pastor's Journal." The first article under this head contains a story, probably made up without facts, of a very interesting young lady, who was seriously impressed in time of a revival; but choosing to put off the work of conversion three years longer, was finally taken sick, died in despair—a common thing with orthodox believers—and went to hell. The next is called "Singular instance of Conversion." A "Dr. B—," a man, who though he set out in life a respectable man, became by degrees a hater of religion, a drunkard, &c. till he became permanently insane. He remained insane for some time. At length he recovered suddenly from his insanity and instantly called for a Bible. He was a converted man when he awoke and therefore called for a Bible. The spirit operated upon him while he was deranged, and having converted him from nature to grace, gave him liberty to be restored to reason; a "fish story" as we should think. But we doubt his being fully restored to his reason; for the story ends by the important intelligence, that—"In the doctrines of total depravity, Divine Sovereignty, free and unmerited grace, &c. he was fully established." All this was done while he was deranged.—No doubt so much is true.

Such are the stories which are communicated for the special instruction and benefit of "American Pastors." They are intended, we suppose, for the retail business, and may answer the "Pastors" a good purpose in furnishing them with stories for working upon the passions of the credulous and uninformed, and thus gathering them into the orthodox fold. Mr. Peters will accept our thanks for the pamphlet.

## CATECHUMEN'S GUIDE.

A work of this title, prepared by Br. WILLIAM I. REESE, of Portland, has just issued from the press of Marsh, Capen and Lyon, Boston. It is designed as a book for the use of children in Sunday Schools and in the domestic circle, and is the second of a series of works adapted to the same purpose, in course of publication in Boston. The first was prepared by Br. STEPHEN R. SMITH. We have not yet been favored with a copy of the "Catechumen's Guide," but from what we hear of the work and know of its author, feel safe in recommending it to our religious public.

The following from the Advertisement expresses the design of the work.

The design of the writer of this little work has been, not to bewilder the mind of the young reader with subjects too big for its comprehension; and where some doctrines have been necessarily introduced, to explain them in language adapted to a child's capacity. It was thought not necessary to be scrupulous about couching every answer in the exact words of scripture, which cannot be done always with ease; but to join the substance of the answer, whether affirmative or negative, in the learner's own language, and confirm it with scripture.

In the second part some pains have been taken to sketch, in a plain, comprehensive manner, the leading historical facts recorded in the books of Moses, but especially to preserve entire a regular line of the history of the origin, and general principles of the Christian religion, which will be continued, if it shall be thought profitable, as soon as leisure presents.

Every thing, as far as possible, has been omitted, that would naturally tend to excite in the mind of a child amazement or unprofitable alarm, believing that such effects are pernicious. Not a single truth has been mutilated; the history most useful and interesting to children has been carefully selected, leaving the more complex subjects for them to learn in more mature years, and when they will be of more use to them than they can be now.

## CHRISTIAN MIRROR.

The editor of the Mirror complains that in noticing his Sunday School Lesson a week or two since, we kept back part of his observations. We are not sensible of having kept back any part of his observations which would effect the passage we quoted from his lesson. We will, however, take another opportunity to look over his Lesson a second time and if we find that any injustice has been done him, we shall cheerfully make all honorable amends. We do not hold to misrepresenting even an enemy, though he may call us hard names, and treat us otherwise ungentlemanly.

¶ We hope to have a notice from Br. FROST soon, appointing the time and place for the next meeting of the "Penobscot Association of Universalists." If our recollection serves us, Br. F. is the person appointed to attend to this duty.

## STUART'S REPLY TO BALFOUR.

It is stated in the last Trumpet that Prof. Stuart of Andover is preparing a Dissertation on the words, *Sheol, Hades, Tartarus and Gehenna*, intended as a Reply, though it will not be called such, to Mr. Balfour's 1st Inquiry. Why has he not attended to this duty before? Universalists will rejoice to witness this meeting of "Greek with Greek." They will read Prof. S. extensively; and be willing to do justice to his arguments.

## EFFECTS OF ORTHODOXY.

The following is one among many instances of the dreadful evils which orthodoxy has brought down on this community. No man can read this, without feeling his blood curdle in his veins; and yet thousands that will read it, will still persist in patronizing the doctrine which occasioned it. It will be seen that this is extracted from a Baptist journal.—Trumpet.

The New-York Baptist Repository gives the following statement. "On the 27th ult. Mrs. Lydia, wife of Henry Herkimer, of Exeter, Osgood county, put an end to the existence of her child, three months old, by cutting its throat with a razor, in such an effectual manner as almost to sever the head from the body. She has been deranged at intervals for nearly a year past; and her partial insanity is reported to have proceeded from a gloomy and desperate state of mind, occasioned by imagining herself a REPROBATE, and the sentence of perdition stamped upon her eternal destiny."

¶ The communication entitled "Thoughts on the mental and physical constitution of man," is intended as the first of a series of numbers on that interesting subject. By the aid of well attested physiological facts, we think the writer will, before he completes his work

rationality and satisfactorily account, on natural principles, for those mental exercises, which under the name of religion, have been regarded as supernatural operations. The reader will find instruction and interest in the numbers. We trust they may follow each other as soon as possible.

## NOTICE.

The YORK, CUMBERLAND AND OXFORD ASSOCIATION OF UNIVERSALISTS will meet in Westbrook, in the new Universalist Chapel, on Wednesday and Thursday, the 8th and 9th of September next. Churches and Societies within the bounds of this Association, are respectfully and urgently requested to appoint delegates to attend at that time. A suitable room will be provided by the Parish Committee of the Westbrook Society for the accommodation of the Council.

WILLIAM I. REESE.

Portland, July 23, 1830.

## NOTICE.

THE KENNEBEC ASSOCIATION OF UNIVERSALISTS will be in session at Greene, Me. on Wednesday and Thursday, the 29th and 30th of September next. A punctual attendance of both Ministers and Delegates is respectfully requested.

NATHAN C. FLETCHER.

The following, which we copy from the "Trumpet" of the 24th ult. will answer very well, without essential variations, for Maine, especially as it was resolved at the orthodox Conference in Winthrop lately, to adopt the tract distribution system in this State. Will their agents have the impudence to thrust their tracts into every person's house? If they do, we predict that their agency will be troublesome to them.

## TRACT DISTRIBUTION.

The inventive genius of the orthodox leaders in this country, has recently hit on a new method of getting those weak productions called tracts into the hands of the community. They have waited in vain for people to come and buy them, or to come after them and receive them gratuitously; and they now propose, therefore, to adopt the following plan: To divide towns and cities into districts, and appoint a committee for each, who shall go into every family in the district at the first of every month, and deposit a Tract, which on the following month, they will take away, and leave another. We do not hesitate to say, that this is a matter of great officiousness and impudence. Who appointed these men censors in religion, and the sole judges of what is right? Who informed them that all other denominations of Christians are incapable of taking care of themselves, and must all be damned if the orthodox do not take their salvation in hand? Is there no place, not even the bosom of a man's family, that may be sacred to his own peace and retirement? A man's own house, neither garret, nor cellar, kitchen, parlour, nor bed chamber, is any security whatsoever against these intruders. The community now suffers as Pharaoh did from the plague of the frogs, which came up "into his house and into his bed chamber, and into his bed, and into the house of his servants, and upon his people, and into his oven and into his kneading troughs." Ex. viii. 3. If the people of whom we speak were possessed of common civility, they would not thus thrust themselves unasked into other people's families—they would wait until they were invited before they came.—We should not condemn themselves to members of their own denomination, we should find no fault. Their people, so used to being priest ridden, will bear the saddle better than others; but we become very restive under it. We make this remark, because we attribute this whole measure to the priests. As we have said once before, the priests stand behind the curtain, and manage the wires, and their emissaries, the puppets, dance at their bidding. The clergy understand these things perfectly well. They have, in almost every parish, a half dozen runners, ready, on every occasion, at a moment's warning, to execute their orders; and this whole train of sycophants they have now let loose upon society, each one bearing the appropriate badge of his office, an orthodox tract.

We have thus described the evil—What is the remedy? In what way ought these offensive measures to be met? For our own part we are inclined to the opinion, that it is the duty of every man to meet these intruders at the threshold of his outer door, and, having ascertained their business, to forbid their entrance. This ought more especially to be done, if the visitor be a man. But if permitted to come in once on their errand, we would cause them distinctly to understand what we thought of the practice, and give them a most explicit request never to call again for such a purpose. We should take this ground, because we believe the practice of which we speak arose solely from motives of sectarianism, and that the good of their own sect is the only object they have in view. That they themselves are conscious of their impudence, and will not permit others to do as they would do unto them, is evident, as any one may know, who will carry a few Universalist tracts to their houses, and leave them in their families. What a hue and cry would be raised! "We wish these Universalists would mind their own business, and keep their wicked sermons and newspapers to themselves. Burn them, burn them. Do not let the children touch them for the world. Tell Mr. \*\*\* if he leaves any more of these things here, I shall be very much offended!"—this would be the complaint in that case. And herein consists the impudence of the thing—that the orthodox will do that to other denominations, which they know they would resent, if done unto them. It is insufferable in this land of equal rights.

Let the practice then, be met as it ought. If the tract be left at your house in your absence, cause it to be sent immediately back on your return. A lady in Cambridgeport very judiciously adopted that method. The tract she received was not, perhaps, very grossly sectarian, but she would not countenance the practice. She addressed a letter to the Baptist clergyman, or his female agent, who resides in his house, giving them to understand she did not desire their supervision; that she had some Universalist publications with which she would accommodate them, if they wished, and would send for them; and that if she wished any of their tracts, they might depend upon it, she would make application therefor. At any rate, she would excuse them from any further solicitude in regard to her case. This we believe has had the desired effect.

The Universalists are certainly disposed to meet the orthodox on fair terms. If they

will receive Universalist publications, and read them carefully and with a sincere desire to learn whether they are true or false, then, and not till then, can they with good consciences, offer their publications to us.

We have now briefly given our views of tract distribution, the spirit with which it is carried on, and the measures by which it ought to be met. We exhort our brethren to show themselves men—to assert their rights and maintain them, and to resist strenuously every thing bearing the appearance of sectarian influence, cant and fraud.

## ORIGINAL COMMUNICATIONS.

[For the Christian Intelligencer.]

THOUGHTS ON THE MENTAL & PHYSICAL CONSTITUTION OF MAN, CLOSING WITH AN ENQUIRY INTO THE NATURE AND ORIGIN OF CERTAIN MENTAL EXERCISES IMPROPERLY CALLED RELIGIOUS.

## NO. 1.

There are certain first principles or rudiments, relating to every subject which are necessary to be explained and understood, before we can rationally comprehend the more complex arrangement of them.

Every abstruse science may be likened to a complicated machine which when first viewed entire, might appear incomprehensible to the beholder, till its separate parts shall have been separately examined, tracing out their connexion and relative motions from the first moving cause to its final effect. There is no subject perhaps, to which the foregoing remark will apply with greater force, than to that complicated display of mental and physical powers brought to view in the constitution of man. As the structure of the human system admits of ocular demonstration; and the functions (or mode of action) of the different organs or parts composing it, are pretty satisfactorily illustrated by acknowledged facts; a greater uniformity of opinion may be expected concerning it, than on subjects relating to the nature and origin of the human mind. The reason is obvious. One is tangible, the other is not.

The state of the argument is, perhaps, not known to every reader, which has existed betwixt the learned, in almost every age of the world, who have disagreed in opinion concerning what constitutes mind, or from what it originates. They may be reduced to two classes. One has contended, that the mind or soul of man is an ethereal essence, super-added to matter; is immaterial, and when separated from the body, can retain a conscious existence. This class of philosophers have been called *Immaterialists*. The other class have been distinguished by the term *Materialists*, because they argue, that mind is produced, or is rather the result of organic life; and must therefore as a necessary consequence cease with the existence of the body. Hence the two doctrine, MATERIALISM and IMMATERIALISM. Nearly all the Divines throughout Christendom, till within the last half century, have been united in defending the immaterial rise of this question, averring that such is the meaning of Holy writ, inasmuch as man is there uniformly represented a compound being, made up of matter and spirit. Physiologists (or those who study the science of life) on the other hand, have as unitedly contended, that such cannot be the fact; because such a theory of the constitution of man does not accord with those obvious facts, which are early demonstrated by human laws and principles which govern man as a physical and moral agent.

It must be admitted that the physical and mental powers of man, as they are generally termed, are so intimately connected, and maintain "such nice dependencies," that the latter especially cannot be satisfactorily explained without the aid of facts connected with the former. It may be principally from a neglect of this circumstance, more than any other, that the writings of Divines are so frequently found to oppose physiological facts; having mistaken the meaning of Scripture, and uniformly taken it for granted, that mind can exist independently of matter, having no relation or affinity to it; though they would willingly admit some mutual influence from their forced connexion. Now we must be permitted to enter our most solemn protest against any exposition of scripture, which serves to array it in opposition to the most obvious natural facts, deducible from the nature and constitution of things. It is a manifest misapplication of scripture to set its sacred inspiration at variance with the known and positive laws which have been impressed on matter by the finger of God himself.—It cannot come within the scope of human comprehension, that a supremely good and perfect being should create a race like ours, and then attempt to govern them by an inspiration totally opposed to their known principles of organization. In view of a system of Ethics so palpably absurd, we cease to wonder that the framers and followers of it should be obliged to represent God as having never perfected his designs; but like the imperfect inventor of a machine ever and anon, applying his corrective hand to remedy its numerous defects. Nor is it to be wondered at on the other hand, that many of those who have examined the structure, and closely studied into the nature and functions of the human system, in connexion with the mental powers, finding it impossible to reconcile known facts with certain doctrines which had been mistaken by fallible men for the revelation of God, should finally reject the Bible as a cunningly devised fable, giving their preference to absolute infidelity. If then it can be demonstrated, that mind, "this thinking thing," is the result of organic life, it does not follow that such a fact is opposed to the doctrines of that book wherein life and immortality are brought to light. But it does create a strong suspicion, that it has been misinterpreted, and that a future immortal life has been predicated upon wrong principles. If the Bible be the word of God, as we admit it to be, it must also comprise the most perfect system of philosophy. Its philosophy must be in accordance with every thing God hath made, whether we understand it or not.

And is it presumed that all which is intended to be revealed in the sacred volume, is even now comprehended? Rather, is it not acknowledged, that but a small part of its treasures have as yet been exposed to the comprehension of man? Why then, suffer us to ask, should we forever attempt to bend and distort known facts connected with our existence here, to what is merely conjectured to be the meaning of certain passages relating to a future state, which for wise purposes is not as yet intended for our comprehension?

MEDICUS.

[To be continued.]

[For the Christian Intelligencer.]

## TO PARENTS, NO. 2.

DEAR PARENTS:—Witnessing as I do, the manifold blessings with which we are surrounded, and the numerous favours we receive from the abundant goodness of our Creator, I am surprised at the coldness and indifference of mankind. Regardless of their responsibility and obligations to their Benefactor, they are ungrateful to that God who preserves and protects them during the busy hours of toil, and guards their sleeping moments through the silent watches of the night.

It is the study of each to seek for and devise, means to promote their earthly interests. This is a propensity from which not even societies are free, though there are, undoubtedly, members of all who strive to do the will of God—keep his commands, and live in submission to his law. But contention evidently exists, even among those who profess to be the most humble followers of the Lamb, and in fact I am constrained to acknowledge that it is here, it originates. When people arrive to the period of feigned perfection as they to their neighbours, by word or deed, "I am more holy than thou," why do we wonder at the religious chaos that exists in many parts of the christian land?—This, being met with retort is the origin of contention; the upbuilding and overthrowing of societies;—the destroyer of union, and the sower of discord. This section of the globe, a free and independent country, having the freedom and liberty of conscience secured to it, has availed itself in some measure of the privilege of worshipping its Maker according to the dictates of conscience. History furnishes us with abundant proof of the consequences that have attended unfortunate victims who ventured to dissent from the common and popular opinion are the laws of their country protected them. Every species of cruelty and torture was exercised towards them.

Many were put to death by the most excruciating torture for nothing else than honestly differing from the prevailing opinion while the unfeeling oppressors rioted in unexampled and opprobrious eclat. What protection or safety have we, but in the laws of our country? Is the demoniac spirit of Geneva extinct? are not the sparks of the spirit of gone-by centuries buried in the bosom of fanatical enthusiasts at the present day? Did not our laws protect us, what assurance have we that we should not be arraigned before modern synods, and charged with heresy—condemned to death, and burnt to the stake, as has been the fate of those who differed in sentiment from the own?

Permit me to ask wherein consists the vast difference between the despotic vine, when exercising and carrying into execution the above named, hideous authority and the venerable parent arranging his children around the family altar, enforcing upon them threats and warnings which are generally punctually executed in case they venture to deviate so far from the rules prescribed to them, as to sit under the preaching of a minister differing in sentiment from the own?

You will pardon me when I say it is after this manner that I have received my education, and not I alone, but my youthful circle of acquaintances. You will likewise see the veil of charity over my misfortune (for I am aware you will term it such) when I relate to you more particularly the cause why thus address you.

You will not consider me, as setting principles and tenets of my own in opposition to those instilled in my youthful age by your parental care, or rejecting the maxims, and abandoning the religious duties incumbent upon me;—no—let God be the judge of my heart.

May I ever revere the consistent and valuable instructions of my youth and the source from which they came. But while I reflect upon the satisfaction I have received at the sanctuary of my youth: I am led to conclude that there are devout and sincere christians elsewhere, even among those whom I have been taught to shun.

Your obedient, though

ABSENT SON.

[For the Christian Intelligencer.]

## EXCLUSION.

On the 24th inst. at a Methodist class meeting held at Livermore under the care of Rev. Mr. True, Mr. \*\*\* who has for about forty years been a worthy member of the Methodist Society in that place, and the oldest one in Town, was excluded for the reason that after reading the sacred scriptures for more than twenty five years, being a member of that Society, he was constrained to believe in the reconciliation of the whole family of man to the government of the world whose right it is to rule. The time having arrived in which he was to be expelled, he met with his accusers; when he might have been attempted to be brought against him, but his belief in the final restitution of all intelligent beings to holiness and happiness, rather making this known. The vote was tried; it was declared by the Rev. Pastor that it was against him. But as it was felt that a number of the members were of the same belief, he was told that if he would retain his membership, "But where the spirit of the Lord is there is liberty." Sixty long years had taught him better than to see his fire his liberty in this manner. Thus we see this aged Br. who had contributed largely to the support of the ministry and the cause in which he was engaged (and I do believe from a particular acquaintance with him more abundantly than any other member of the society to which he belonged at the place,) in the decline of life, after he had spent his property and best days in using the greatest exertions in furthering the Gospel as he understood it, was torn from the bosom of his church, and was left to wander over, comfort and cherish him. But that we owe to God, I believe that he possesses that pearl which no stranger intermediate with. He has spent a life devoted to the Redeemer's cause, and now, while his sun is setting beyond the western hills, he is already blossoming for the grave, and he, relying on the promises made to Abraham and confirmed to Isaac and Jacob, as life decays, have his mind strengthened and his soul so filled with the boundless goodness of God, that he may exclaim—goodness is full and running over, for I know my earthly house of this tabernacle is dissolved I have a building of God, an house not made with hands, eternal in the heavens.

LIVERMORE, July 27, 1830.



"And catch the manners living as they rise."

GARDINER, FRIDAY, AUGUST 6, 1830.

The following table shows the probable number of Representatives each State will be entitled to in Congress, after the new Census takes effect in 1832. We add in the 21 column the present number of Representatives.

	From 1832.	present number.
Maine,	9	7
New Hampshire,	5	6
Massachusetts,	13	13
Vermont,	5	5
Rhode Island,	2	2
Connecticut,	6	6
New Jersey,	6	6
New York,	40	34
Pennsylvania,	27	26
Maryland,	8	9
Virginia,	20	22
Delaware,	1	1
Ohio,	20	11
Kentucky,	13	13
Tennessee,	9	9
North Carolina,	12	13
South Carolina,	8	9
Georgia,	7	7
Illinois,	3	1
Louisiana,	5	3
Indiana,	7	3
Mississippi,	2	1
Alabama,	3	1
Total	236	212

FOREIGN.—At the latest advices from England, June 24, the King was still alive; but this was about all which could be said of him.

Great excitement existed in France on account of the near approach of the elections. They were to take place July 3. The King had issued a Proclamation calling on the people to use their utmost endeavors to sustain the crown in their elections. It seems to be apprehended that a majority of the next Chambers will be opposed to the ministry.

The French expedition against Algiers landed near the city of Algiers June 13, and took possession of the enemy's batteries. All the foreign Consuls, resident in that city, excepting Mr. Lee, from the U. S. had retired to the country, expecting a severe battle in the attempt of the French to take the city by storm. The day, it is said, has 200,000 troops in the field, and is desirous to meet the French army confident of a victory.

CENSUS.—The census of a few towns in this State has been completed and reported. In China, by the new census 2,225—in 1820, 1756—increase 469. Albion by new census, 1,394—in 1820, 1,201—increase 193.

The Census of August, in this county, is nearly completed; by which it appears that the present population of that town is between 2800 and 4000.

The National Republican State Convention was held in Augusta on Friday last. Resolutions approving the nomination of Jonathan G. Hunt for Governor, and complimentary to the talents and political services of Henry Clay, and expressing a "hope to see him hold the place of Chief Executive of the American People," were passed.

The County Convention of Democratic Republican delegates from the several towns in this County and Congressional District, was held in Augusta on Thursday of last week. Hon. R. Barnham, Abijah Smith, Esq. and Rev. Moses Springer, Jr. were selected as candidates to represent this County in the next Senate; and Hon. Nathan Cutler was nominated for Congress.

COLOMBIA. The National Gazette says: We have before us a letter dated Carthagena, July 2d, from a very respectable source. It confirms the intelligence of the assassination of General Sastre on the 2d of June, within a few leagues of Pasto. General Obando is accused of having hired a party to waylay him, but Obando retained the confidence of the President, Mosquera, who is described as "a very gentlemanly man, not deficient in ability." No changes had been made in the Ministry at Bogota, General Briceño Mendez, former Prefect of Venezuela, was to leave Carthagena in a few days for Caracas, in order to co-operate in re-uniting that province to the general republic, and causing it to recognize the new government at Bogota. Bolivar, it was understood, intended to remain, as his personal influence was deemed indispensable for the restoration of general order and union. The primary election for electors will take place in the beginning of September, and the latter will appoint the President on the 23d October. Mosquera was believed to be ambitious of the post, but it is probable that Bolivar will be chosen. The writer of the letter from which we have drawn these statements, adds—"This department, which is the key to New Grenada, has alone remained tranquil, from respect to the presence of General Bolivar. The Peruvians are augmenting their military force, in order to profit by the internal disorders of Colombia, and may invade the southern departments with a view to their annexation to Peru. Revolutionary agents have been sent by them to Panama, for the same purpose. The present change in Colombia is brought about by the citizens."

Poland.—By a recent return it appears more than three fourths of the inhabitants of Poland are Roman Catholics. The Country is under the authority of Russia, whose State Religion is of the Greek Church. It cannot be very pleasant to her to have France and the other Catholic Countries, possess the powerful medium of influence they do. Poland has 4,000,000 of people—and has been, and could be again, a respectable nation.

Some wealthy Hindoos are about to erect a temple at Calcutta, for the public worship of all sorts and description of people, who shall comport themselves in a devout manner. No images are to be introduced; no animal sacrifices to be allowed; the religious principles of others are not to be contemptuously spoken of; and no discourses are to be introduced but such as have a tendency to promote the contemplation of the Author and Preserver of the Universe, lead to the exercise of piety and benevolence, and strengthen the bonds of union between men of all religious persuasions.

Latest from Europe. The packet ship York at New York, has brought Liverpool papers to the 24th, and London to the 23d June, inclusive.

"WINDSOR CASTLE, June 22.—The King has passed a good night. His Majesty's cough and expectoration continue." The private accounts up to 5 P. M. states that the few hours repose of the King, mentioned in the Bulletin, were procured by soporific medicines, but that there was no improvement in his health.

A postscript to the Morning Herald of the 23d, gives the following intelligence from Paris:—

"CALAIS, June 22. The following telegraphic despatch has been received:—Paris, June 21.—The army has landed in eight hours, with its ammunition and provisions. The enemy's positions have been turned and carried; the masses of cavalry which he opposed to us were repulsed, his cannon taken, and our army is encamped on the ground which he occupied."

PAUPERISM, POPULAR EDUCATION, and the CHURCH, (says a writer in the Edinburgh Review) are the three subjects which, all over Europe, seem to have most effectually baffled the introduction of right laws for their regulation. The condition of England, in this respect, does not require to be stated. It is groaning under its poor—and groaning under its church. The people of Scotland groan under neither. The law educates the people; provides for the poor; and maintains a working clergy, without one single, idle, or superfluous, or overpaid clergyman. And all this accomplished by ancient laws, which have long been operating so silently and easily, that it is only by hearing of the grievances of other places that our attention is called to our own blessings. The law of no country is to be utterly despised, which puts the means of knowledge within the reach of all the people, and saves them almost entirely from tithes, and as much from poor-rates as they choose.

STORM.—The late storm appears to have occasioned considerable damage in different parts of New-England.

The Keene, N. H. Sentinel, of the 30th says:—The late rains have raised the streams very high in Vermont. On Tuesday, a Mr. Wheeler of Royalton attempted to pass White river in a canoe, but found he could not succeed, and the canoe was upset. He then swam to a tree, so as to hold on upon a limb, where he continued for nearly an hour and a half, and was at last obliged to let go. He was seen, and every exertion made to rescue him, but without effect. The Connecticut river farmers will experience damage to their hay and grain.

In the neighborhood of Lake Champlain the storm was very destructive, commencing on Saturday. A letter from Burlington, (published in the Commercial Advertiser) written on Monday evening, contains the following:

One hour since, I repaired with a party of gentlemen and ladies to the lower falls of Onion river to witness the destruction in that quarter. While there, one of the arches, which was erected last season was carried away—intelligence soon reached us that the mills situate on this stream for 10 miles above were principally carried away—as far as heard from—viz: the elegant arch turnpike bridge in Richmond—the clothing works and oil mill of C. Haynes of Essex—the Essex toll bridge—C. Sinclair's mill—F. Brewster's oil, saw, and carding mills. And I doubt whether any manufacturing establishment of consequence remains within fifty miles of this place, so complete has been the destruction and deluge.

The post coaches which started with mails for the East and South returned this morning, being unable to proceed on account of the destruction of bridges, &c.—The destruction to crops in this section of the country is immense, and will fall heavily on the bone and sinew of this section. The lake has arisen 12 inches in 10 hours, and is constantly rising.

The Barnstable Journal of Thursday, says—A man's leg, the bones broken off below the knee, was picked up on the beach at East Dennis on Sunday last, by Capt. Judah Sears. It had on a thin half boot which had been soled, and a mixed woollen stocking, sewed at the top and tied with a knit string. The stocking was marked with the initials F. B. It is not improbable that it is part of the body of the unfortunate Blaney, who was destroyed by a shark about 15 days since off Scituate.

The following singular illustration of a fact mentioned in natural history occurred yesterday. A gentleman connected with the Custom House found in a case of sugar, in the London Docks, a small scorpion, measuring about two inches from one extremity to the other. He took it home, and placed it on a cold plate under a glass, where the little reptile appeared to be almost torpid, but on warming the glass it became full of life.—It was then stated by a gentleman present, that he had heard that the scorpion, if it found itself in danger of meeting with a painful death, would sting itself, and cause its own immediate destruction. To ascertain the fact, a circle of about three inches in diameter was drawn round the scorpion, and covered with cotton dipped in spirits of wine. This being ignited, the scorpion made every possible effort to escape, but finding escape impracticable, and beginning to feel the effects of the fire, it instantly turned up its tail, and with considerable force, struck the sting into its head. It was dead in an instant.—London Courier.

"A great man hath fallen in Israel."

The Hon. ISAAC PARKER, Chief Justice of the Commonwealth of Massachusetts expired very suddenly, early on Monday morning last. On Sunday morning he was attacked by a paralysis or apoplexy, which terminated his existence. He was a native of Boston—commenced his professional career in this State, a District then—was elected to Congress—in 1806 was appointed one of the associate justices of the S. Court of Massachusetts, and in 1814 was appointed Chief Justice, which office he filled with eminent success and satisfaction down to the moment of his decease. His remains were entombed at 12 M. on Monday last, in the most private way; the afflicted family having declined more public honors. His age was 63 years.—Argus.

Stephen G. Simmons was lately tried at Detroit for the murder of his wife, while both were intoxicated. The Detroit Journal says—The evidence made the hearers acquainted with the condition of the family for some years past. It represented a husband sometimes forcing, always encouraging his wife to drink; in his moments of intoxication beating her with the hand or instruments of wood or iron, and driving her forth at night to seek shelter in the woods, following her and stamping upon her. It represented a mother in a drunken carousal with her husband in the presence of her children; or raving like a fury, and grasping chairs or boards to beat them, and drive them from the house.

We were yesterday highly gratified by the examination of a beautiful miniature copy, by Mr. A. Dickerson, of a portrait of "George Washington, Colonel Commandant of the Provincial Forces raised or about to be raised in the Colony of Virginia." The original painting, from which this copy is taken is in the possession of W. P. Custis, Esq. of Arlington House. It was executed at Mount Vernon, in 1772, by Charles Wilson Peale, who was sent for from Philadelphia for that special purpose. This only original of Washington when in the British service, and in the fortieth year of his age, remained for many years in the principal parlor at Mount Vernon, and on the death of Mrs. Washington, in 1802, it was bequeathed, with all the other family pictures, to her grandson, Mr. Custis, where it is preserved, with many other relics of the Father of his Country. Mr. Custis certifies the painting of Mr. Dickerson to be an excellent copy from the original. Mr. D. purposes to have his picture of Washington in 1772, engraved by a first-rate artist, and the proofs will no doubt meet with considerable demand, both in this country and in Europe.—Nat. Intell.

MORTALITY.—There were one hundred and ninety six deaths in Philadelphia last week, of which number ninety were under five years of age, and sixty-one under one year; eleven were supposed to have been occasioned by drinking cold water, six by the heat of the sun, and thirteen more were very sudden. In New York, also, there were upwards of two hundred deaths, of which more than one hundred were children under five years, and seventy-seven under one year old; eleven were occasioned by drinking cold water, and twenty-two by convulsions.

Swallowing Pins.—At a trial in the Paris court of Assizes, of a husband for the alleged murder by poison of one wife and child, and for attempting to poison another wife, a physician who was examined, was asked if swallowing pins would occasion death, answered, "yes; but their introduction into the body was not necessarily mortal. On this point he cited the case of a woman, who during hysterical fits, was in the habit of swallowing pins, all of which found their way into one situation, and after her death, an abscess was found containing fifteen hundred pins, which had gradually accumulated."

ANTIQUITIES.—A countryman, digging, in a field near the hamlet of Villeret, France, has been the means of discovering a perfect treasury of sacrificial vessels, &c., and votive offerings; they are of great beauty, are most of them ornamented with inscriptions, and are valuable remains of the best times of Grecian art.—They belonged to a temple of Mercury, which, as it appears, formerly existed in that neighborhood, and which will now become the object of a continued research. The finest specimens are, a silver image of the god, nearly twenty inches high; a beautiful bust of the same divinity; massive vases, basoreliefs, &c.; two mæficula, with figures relating to the Trojan war; patera, discs, spoons for incense, &c.

A reward of two hundred dollars is offered by the Governor of South Carolina, for the apprehension of Edmund Wesley Gregg, (who calls himself Griggs), charged with murdering Col. Hugh A. Welsh, in Chesterfield district. Gregg or Griggs is said to be about 5 feet 10 inches high; about 19 or 20 years of age, well proportioned, has very large feet and hands and with a scar on the left side of the nose, extending a little under his left eye. His left eye-tooth projects forward, dark hair, and light grey eyes.

The deaths in New-York week before last were two hundred and four, viz: 51 men, 28 women, 78 boys, 48 girls: 77 were one year old or less. 6 of the above died of apoplexy, convulsions 22, drinking cold water 11, dysentery 16, &c.—More than three quarters of the adults, it is believed, were laboring foreign emigrants.

Mr. John Y. Townsend, a farmer near Wilmington, Del. returning home intoxicated on the 25th ult turned all his family out of the house except a negro boy, and went to bed. The boy soon after smelt a smoke, and tried to break into his master's room. Before he could get assistance, the drunkard and his house was destroyed.—This should be a warning to drunkards, not to give themselves up to dissipation.

Among the means to be employed for the reduction of Algiers, is a new projectile called *balle incendiaire*. These balls are put into pistols and muskets of large calibre, and discharged by men who have been well exercised. The ball is so constructed, that it ignites every combustible substance against which it strikes. Several experiments were lately made in Paris, in presence of a Commission appointed for the purpose, and they are stated to have been fully successful.—Literary Gazette.

The Calmucks punish their countrymen who become Christians by stripping them of all they possess, even of their necessary garments. The Emperor Nicholas has ordered that every family of Calmucks that is baptized shall obtain a portion of land in the demesnes of the crown, free from all duties for ten years. Fifty rubles, besides, are to be given to a family man, and twenty-five to a single man.

The Galena Advertiser states that a roof of 1235 square feet may be covered with 765 pounds of sheet lead, which at the present prices, would cost \$3.50 or about 20 dollars less than the price of the necessary shingles at Baltimore. The lead covering it is supposed lasts as long as the walls of the house, and when no longer wanted as a covering, would not be lost. A shingle roof needs repairs or renovation in 20 years.

The Haverhill, N. H. Post, says, the farmers in that part of the country are likely to meet with a sore disappointment in the high hopes they entertained of an abundant crop of wheat. A little yellow maggot about an eighth of an inch long has destroyed a large proportion of the crop. It grows from a knit deposited upon the kernel by a long yellow-legged fly.

Progress of Temperance in New York.—A writer in the Genius of Temperance, published in New York, says:—"I know of thirteen journeymen and apprentices, laboring together, who last year, actually supported a *grog-shop*, by their custom. This year, neither of the thirteen use strong drink at all; having, every one of them, become connected with some Temperance Association."

On Wednesday morning several large Sharks were seen in the vicinity of Fulton Market Slip. Several of the fishermen prepared bait, and in a few minutes Mr. John Soule caught one which measured upwards of eight feet in length.—When brought on the deck of a smack, the shark made a snap at the leg of a bystander; but fortunately missed the mark. His monstrous jaws closing with a part of the pantaloons. When the sharks were first seen, several lads were bathing at a short distance.

CHARLES CARROLL, is the only one of the signers of the Declaration of Independence, who survives to the present time. James Madison, the only one of the Convention in 1784, which formed the Federal Constitution. Paine Wingate, the only one of the first Senators of the United States, when the federal government was organized at New York, April 1789—and Egbert Benson, and Mr. Madison, the only two Representatives in the first Congress, at the same period, who are living. Mr. Madison was also a member of the old Congress in 1781.

Conjugal Affection.—We announced a few days since that M. M., Comptroller of the Mint, had shot himself. This dreadful act was committed in the presence of his wife, who had been for several years dumb, and deprived of the use of her limbs, by a severe paralysis; the shock she received from viewing this horrible scene, instantly restored not only her power of speech, but all her other faculties.—Paris Ad.

A villain by the name of Wheeler was executed in Virginia, a few days since, who, it is stated in the Richmond Whig, confessed having perpetrated as many as thirteen murders! and that among his victims, was Capt. McLeellan, who was murdered at the Dock, about 18 months ago. It is known that Wheeler was in Richmond at the time that murder was committed. When Wheeler was first launched off, the rope broke, and he had to be tied up again.

Saratoga. The Saratoga Sentinel of the 27th ult. says—"On no former occasion do we recollect to have seen this village so much crowded with strangers so early in the season as at present. The number of arrivals during the past week could not have been less than 800, and the number of visitors now at the various boarding houses is estimated at rising of 1000."

Daniel R. Smith has been committed for trial at Portland, for obtaining money, &c. of gentlemen, having represented himself the son of Mr. Wright, Collector at St. Johns, N. B. and son-in-law to Mr. Maret of that place. He said he had lost \$2500 and clothing by the sinking of a boat at New York.

The Natchez paper of July 3, announces the death, on the preceding day, of the Hon. Robert H. Adams, a senator in Congress from Mississippi. The members of the Natchez Bar have resolved to wear crepe for 30 days in testimony of their respect for the deceased.

The National Intelligencer states that twenty-five or thirty persons, chiefly the recent emigrants working on the Canal, died during the late hot weather, in that part of the District which lies east of Potomac, from the influence of the sun, or from drinking cold water.

Mr. Wirt, late Attorney General of the United States, has been employed by the head men of the Cherokees to carry their case before the Supreme Court of the United States.—Richmond Whig.

Chloride of Lime.—In the present oppressively hot weather, it becomes every inhabitant to pay attention to the nuisances with which he may be surrounded. To correct the most impure and offensive atmosphere in a few moments, and to restore it to its purity, it is only necessary to procure one pound of the Chloride of Lime, which will cost but one shilling, put it into a bucket of water, mix it up, and throw it into the receptacle of filth. A supply may be had at almost any of the apothecaries.

An ingenious mechanic in the neighborhood of Hull has invented a small lamp, which may be attached to spectacles of a particular description, by means of which and a reflector, any person may read in the darkest night—and the convenience is such, that the only light visible, is on the part of the book that is read.

The University of Gottingen has conferred the degree of Doctor of Laws on David Hoffman, Esq. Professor of Law in the University of Maryland, and author of several legal works of merit.

## APPOINTMENTS.

The Editor expects to preach next Sunday in Readfield—in a week from next Sunday in Bowdoinham. On the evening of the latter day he will deliver a Lecture in Richmond.

## TO CORRESPONDENTS.

The request of L. C. T. M. shall be attended to in our next. A new supply of "Short Sermons" is thankfully received. Several other communications shall receive due attention.

## MARRIED.

In Charlestown, by Rev. L. S. Everett, Mr. John B. McAlvin to Miss Mary Sisson. Mr. Laban Turner, Jr. to Miss Eliza Merriam. In Bath, Mr. Joseph Emerson to Miss Sarah T. Woodward. In Portsmouth, N. H. Mr. Thomas Drown to Miss Eliza Jane Smith.

## DIED.

In Boston, John D. Wells, M. D., Professor of Anatomy and Surgery in Bowdoin College, and one of the most distinguished medical men of the country. In Mississippi, after a short illness, Robert H. Adams, Senator in Congress from that State. In Westbrook, 1st inst. widow Susanna Stevens, aged 87. In Saco, Mrs. Eliza, wife of Mr. John G. Reed, aged 23. In Livingston 28th ult. Mr. Edwin R. Baswell, aged 24. In Sidney, 28th ult. Mrs. Silvia Wilbur, wife of Elder Asa Wilbur, aged 69. In Belfast, Octavia Lucretia, youngest child of Mr. Peter Osgood, aged 21 months. In Portland, Elizabeth Prince, daughter of P. Prince, aged 15. She had eaten a pint of red cherries with the stones the day before, which probably caused her death.

On the 24th ult. at the house of his son-in-law, Mr. Loomis, in Pompey, whether he went on a visit, Mr. Jesse Chubbuck, of Manlius, in the 55th year of his age, after a severe sickness of about four weeks, which he bore with Christian fortitude and patience. Mr. Chubbuck, about fifteen years ago, united with the Baptist church. But having his views of divine grace enlarged, he, with his wife, previous to her death, about four years since, requested permission to peacefully withdraw from the church, which was refused them. She was, however, previously to her death, excommunicated from the church, for the pernicious crime only of believing that "God, our Saviour, will have all men to be saved and come to the knowledge of the truth!" During his sickness his views remained unaltered; and he rejoiced in the glory of that hope, which during the latter part of his life had added imperishable lustre to his declining sun. He often expressed a desire to depart and be with Christ; giving an additional testimony that "the grace of God that bringeth salvation to all men," is still divinely able to bring it to those to whom it "hath appeared," in the most trying hour that humanity knows.

His funeral was attended on the 25th, and a large family of twelve children, many of them with companions, followed him to his grave!

The Congregational church in the village of Orange was, on this occasion, for the first time, opened to a Universalist preacher. And a discourse was delivered from Job. xiv. 1st cl. of 14, by the writer of this article, to a numerous and very attentive congregation, consisting of people of different religious opinions. N. S. C. Bangs, Congregationalist.

## MARINE JOURNAL.

PORT OF GARDINER. ARRIVED. Thursday, July 29—Sch's Harmony, Hinton, Boston; Polly, Nickerson, New York; Mary, Jackson, Boston. Friday, July 30—Sch's Bolivar, Stearns, Boston. Saturday, July 31—Sch's Industry, Blackinton, Thomaston. Sunday, August 1—Brig Atlantic, Moore, St. Andrews. Tuesday, Aug. 2—Sch's Zealous, Cull, Thomaston; Wm. Barker, Rollins, Boston; sleep Eunice, Perry, Salem. Wednesday, Aug. 4—Sch's Worcester, Waitt, Boston; sleep Edward, Sweet, Ipswich.

SAILED. Thursday, July 29—Sch's Friendship, Nickerson, Dennis; W. Wolf, Baker, do. Saturday, July 31—Sch's Camilla, Blanchard, Boston; Factor, Small, do.; Charles, Kittfield, Gloucester. Tuesday, Aug. 3—Sch's Eliza Ann, Mooers, Boston; Mary, Jackson, do. Wednesday, Aug. 4—Sch's Don Quixote, Caldwell, Salem; Polly, Nickerson, Nantucket.

FOR NEW-ORLEANS.—A TUE substantial fast sailing Brig ALEXANDER, James Bailey, master, will be despatched for the above place by the 20th of September next. For freight or passage, having good accommodations, apply to JAMES N. & A. COOPER, or the master on board at their wharf in Pittston. Those who wish to avail themselves of the advantage of having their produce first in New Orleans market will apply soon. Pittston, August 4, 1830. 32

KENNEBEC, ss.—To the Heirs at Law and all others interested in the Estate of JAMES LAFRAIN, late of Pittston, in said county, yeoman, deceased, intestate. GREETING. WHEREAS ROBERT LAFRAIN, administrator of the estate of said deceased, has presented for allowance to the Judge of Probate of said county, an account of his administration upon the estate of said deceased; and also his account as creditor against said estate. The widow of said deceased has also made application to said Judge for an allowance out of the personal estate. You are hereby notified to appear at a Court of Probate, to be held at Augusta, in and for said county, on the second Tuesday of September, to show cause, if any you have, against an allowance of the same as made. Given under my hand at Augusta this twenty-seventh day of July, A. D. 1830. H. W. FULLER, Judge.

HOUSE WANTED. WANTED to hire, a Dwelling house situated in this village, suitable for a small family. Inquire at this office. Aug. 5.

DISSOLUTION OF COPARTNERSHIP. THE Copartnership heretofore existing under the firm of CLAY & MILLIKEN, is dissolved by mutual agreement. N. B.—All persons indebted to said firm are requested to call and settle their accounts with Samuel Clay immediately, who is duly authorized to settle the same. SAMUEL CLAY, D. L. MILLIKEN.

Gardiner, July 14.



